CHAPTER V

MOSQUES

Mosque, the _masjid_, literally a "place of prostration" is the most significant religious building of Islam. The Muslims congregate here to say their community prayers. A mosque is a square or rectangular enclosure in brick or stone. To the west of the enclosure is the service portion of the building, consisting of a nave and aisles. The whole is covered with one or more than one domes. Its back wall contains one or more than one recess or alcove, called _mimarab_, indicating qibla, the direction of the Mecca facing which the prayers are offered. In most of the mosques, on the right hand side of the mihrab in the nave stands the _minbar_ or pulpit, an elevated platform from which the _khutbah_ or sermon is recited. In the courtyard of a large mosque is a tank for _wudu_ or ablutions.

Though most of the villages and towns, once inhabited by the Muslims, have usually more than one mosque, imposing examples are rare in the region under study. The surviving specimens, however, are not without significance. They exhibit numerous variations on the basic theme. A description of the extent specimens follows:

_Kabuli Bach Mosque at Panipat (District Karnal)_

Babur, after his victory over Ibrahim Lodi in the first battle of Panipat, in April, 1526, built a large mosque, laid a garden and dug a tank on the spot, in commemoration of this
grand historical conquest. The whole of this complex was situated about two km. to the northeast of Panipat. The place is still known as Kabuli Bagh. But of all the buildings erected there, only a portion of the mosque survives.

The mosque is an enclosure, 52.5 m. by 44.5 m. in area which had an octagonal bastion at each of its corners (Fig. XXXIX). Only one bastion, that of the southwest corner is extant. Each side of the bastion measures 2.2 m. outside and 1.5 m. inside. It is surmounted with an octagonal cupola of 1.4 m. side and 2.1 m. height.

The access to the courtyard is through a graceful gateway, 7.3 m. high on the outer side and 5.5 m. on the inner side, projected on the northern side (Plate 73). This brick and kankar structure of slightly sloping walls has a red sandstone veneer and is covered with a low pointed dome. The bracket and lintel type entrance is contained in a double sunken arch. Flanking this arch are vertical rows of sunken panels, of which the top ones have some finely carved designs. Each spandrel has a flower medallion. The brackets are also finely carved. A similar precision in carving can also be seen on the gateway of the tomb of Khwaja Khizr at Sonapet. Just below the parapet of the gateway runs an inscription in two long lines in raised Naskh letters. Parts of the inscription have corroded.

The foundations of a gateway are still in existence in the middle of the eastern wall of the enclosure, 27.4 m. away from the facade of the mosque. Perhaps, there was a gateway on the southern side also.

The mosque proper has a central square room of 10.3 m. side,
rising higher than the triple aisles on its either side (Plate 74). Its southern half is in utter ruins. Only two domes and the bastion are extant on this side. In the western wall of the nave is a mihrab, having one small room measuring 2.3 m. by 1.5 m. on its either side. Above the mihrab, at the top, there are three inscriptions in Arabic, written in ink and below it there is one carved inscription in Persian and Arabic.

The facade of the mosque which is 49.8 m. broad, rises to a height of 11.4 m. in the centre, 8.3 m. at the lower level and 5.6 m. over the aisles. The parapet is marked with merlons, which are also to be found on the 2.6 m. high octagonal drum (of 5.4 m. side) and the base of the large central dome that roofs the nave. In addition to this large dome, covering the aisles on each side, there were three rows of three domes each. The central row of domes rises 1.4 m. higher than the rest. All the domes are hemi-spherical. Only the central dome has a finial. It is in the shape of a nipple.

In the nave, triple recessed arches are thrown across each corner to convert the square of the room into an octagon. Similar treatment in each corner of the octagon changes it into a sixteen sided figure which supports the circular rim of the dome. In the aisles, pendentives having shallow stalactites have been used instead of squinches. Some of the domical vaults of the aisles are interesting. Here, first the arches were thrown across the space and the spaces in-between were filled subsequently.

Some moulded circular terracotta patterns appear on the facade of the mosque and the backside of the gateway. These are partly covered with a layer of plaster.
Dr. R. Nath is of the view that "The spirit of the Baburi Masjid of Panipat does not run parallel with Babur's narrative and it was extremely unlikely that this was raised in accordance with his artistic ideals. At the most it reflects the continuity of the architectural style and tradition, as does the Jamali Kamali Masjid near the Qutub, Delhi, which was built exactly contemporarily in 1528-29. Both are representative of the preceding style."  

Maulvi M. Ashraf Husain has translated the texts of the inscriptions on the mosque as follows:  

**Inscription on the gateway:**  

"(1) In accordance with the saying of the respected Prophet and command of the Lord of Glory (Allah), (and) at the order of gold-bestowing lord of bounty, Shah Babur, was completed the mosque and the wall and the Chehar-Bagh; the year (A.H.) was nine hundred and thirty and five (A.H. 935 = 1528-29 A.D.). The darwaza was....  

"(2).... the just, the generous and of an unrivalled good disposition. (It was built) at the instance of the fortunate Khwaja of the world, Pahlwan, whose name is Muhammad, son of Hasan, master of excellence. The composer of (these) verses is the afflicted Munshi Shihab, (who) composed a poem like limpid water by the grace of God."  

**Inscription carved on the mihrab wall**  

"(1) The foundation of the mosque of His Majesty, the pole-star of the sky of... Zahiru'd-Din Muhammad Babur Badshah Ghazi, may Allah perpetuate his kingdom and suzerainty and elevate (his command)....  

"(2) Part of Throne Verse."
Inscription in ink on the shahab wall

"... Rabihu'l-Awwal, year four and thirty and nine hundred from the Migration of the Prophet (A.H.) 934 (Rabi'I.A.H. 934= November-December 1527-28 A.D.). It was written by Malik Salih."

Not much is known about the persons named in these inscriptions.

One Pahlwan Haji Muhammad, the matchlockman, is mentioned by Babur as having received gifts from him in December, 1528. A person named Pahlwan is also recorded (along with Dost Mir Darr and Maulana Asad) by Abul Faiz as having come from Kabul with representations from Munim Khan, on 20th January, 1556, the day Munayun slipped in his library. It can not be ascertained if any of these Pahlwans is the person mentioned in the inscriptions.

Munshi Shihab, the composer of the inscription might have been the poet Maulana Shihab who arrived in Agra from Herat on 19th September, 1528. Elsewhere, Babur refers to him as Mulla Shihab. His name also appears in the inscription of Mehdikhwaja on the tomb of Amir Khusro in Delhi and the mosque of Munayun at village Nachhpura near Agra.

There is a well of 1.6 m. diameter sunk in the courtyard of the mosque. This well is said to have had gared-khanas or cold rooms, going round it. No such room is extant.

To the east of the mosque, there was a large tank. Though the walls of the tank are no more there, its bed measuring 60 m. square, is considerably lower than the ground level surrounding it. Now it has been converted into arable land.
Jama Masjid at Mehr (District Rohtak)

The mosque is situated in the highest part of the town. It survives, for the most part, in good condition (Plate 75).

The sanctuary proper covers an area of 19.6 m. by 9.5 m. (Fig. XL). It comprises a nave, measuring 6.6 m. square, flanked with an aisle measuring 6.6 m. by 3.9 m. The western wall of each division has a mihrab, the central one being the largest. Each aisle has a rectangular recess in its side wall also.

The facade of the sanctuary is pierced by three cusped arches. The central archway which is larger than the others, is contained in a projected bay. The height of the facade is 9.7 m. in the middle, but half a meter less on the sides. The parapet is marked with decorative merlons.

The access to the roof of the building is through a flight of steps in the southern corner of the facade. The mosque has only one dome, placed over the heart of the sanctuary. It emerges from a 2.2 m. high octagonal drum of 3.6 m. side. An inverted lotus moulding and a kalama finial crown the dome.

The building is made of brick on the foundations of kanker. Its walls are slightly sloping. Originally, the whole had been covered with plaster, polished to mirror finish, traces of which are extant on the walls of the staircase.

In front of the mosque extends a courtyard, 11.8 m. long. On the northern side of the courtyard is a wall and a tank for ablutions, measuring 6.8 m. by 6.6 m. Along the eastern wall of the courtyard is a 2.9 m. deep arcade dating from a later period. The threshold and brackets of the gateway have red sandstone pieces, probably taken from some older building.
The moulded decoration on the facade of the mosque and painted designs on the interior are of quite a later date. But the inscription stone over the southern outer arch is original. It bears nine lines in Persian which have been translated by P. Horn as follows: 13

"In the happiness-spreading reign, extended over all the earth and the time of the master of authority and dignity, the king of kings, the shadow of God in both worlds, Muhammad Aurangzeb Bahadur Alamgir Padishah-i-Ghazi - may God perpetuate his kingdom and his reign! - the repairing of the Jami Masjid of the town of Mahim, according to the holy order, was finished through the endeavour of the slave of the court, Khwaja Rahmat Allah - may God Almighty make him accepted and favoured through His kindness and wisdom! - On the 17th of the month Muharram, the holy, A.H. 1078 9th July 1667 , in the tenth year after the blessed accession to the throne."

According to Cunningham, the date mentioned in the inscription when converted into Christian era, should be 29th June, 1667. 14

There is a reference to one "Sarbuland Khan Khwaja Rahmat Ullah" in the Masbhir-ul-Ummara. 15 But he does not appear to be the person mentioned in the inscription. Two points rouse suspicion. The first is that his title Sarbuland Khan is not mentioned in the inscription although it had been conferred upon him in the 10th year of Shah Jahan's reign, i.e., twelve years before the date of the inscription. 16 Secondly, during the tenth year of Aurangzeb's reign, he was with Prince Muazzam in the Deccan from where he returned after two years. 17

This inscription, however, gives only the date of the repair
of the mosque. The date of its erection was given by an inscription on the arch, over the pulpit. Neither the pulpit nor the inscription is extant. But fortunately, there is its translation by P. Horn which reads as follows:

"In the time of the reign of the king of kings, the shadow of God in both worlds, the adorned of the throne of kingdom and Khalifat, his Majesty Muhammad Husayn Padishah-i-Ghazi - may God perpetuate his kingdom and his reign and exalt his condition and dignity! - his highness the admitted to the palace of Saga Begum Sultan, the worthy of the faith, the chosen of the court Amir Yadgar Taghzi, by the grace of God Almighty found grace to build the mosque of the town of Mahim - may God Almighty make him accepted and favoured through His kindness and His wisdom and his perfect liberality! - On the 7th Rajab 937 (24th February, 1531).

Amir Yadgar Taghzi was one of the fathers-in-law of Husayn and father of Saga Begum, later given the title of Haji Begum.

Eight lines from Sura lxxi are inscribed just above the mihrab.

In the region under study, this is the only mosque which can be dated with certainty in the period of Husayn.

At present, the building is being used as a Gurudwara. All the three archways have been bricked up and fitted with small doors.

**Jama Masjid at Kaithal (District Kurukshetra)**

This typical mosque stands in the heart of the town (Plate 76). Its over-all measurements are 31.0 m. by 12.9 m. (Fig. XLII).
Usually, the central portion of a mosque, i.e. nave, is higher than its side wings, i.e. aisles. But this mosque consists of two aisles only, separated from each other by four piers. The western wall has no fewer than five mihrabs. The whole structure is crowned with ten equal-sized domes, in two rows of five each. The over-all effect is that of solidity and solemnity. A combination of squinches and pendentives have been used to support the domes. Each dome is surmounted with an inverted lotus moulding. The flutings on the central dome appear to be of a later date when the mosque was repaired and decorated. The date of repairs as recorded on a wall is 1316 A.H. (the year began the 22nd May, 1898).

The bricks in the courtyard are laid in squares, each having an arch in it.

The mosque bears no inscription recording the date of its construction. On the basis of the shape of its arches, Rodgers ascribes it to the period of Humayun. However, in plan, the mosque is not far removed from the mosque at Sarhata (Nawat) which comprises three aisles instead of two and has seven arched openings in front instead of five. Accordingly, the number of its domes counts to twenty one. Cunningham assigns the mosque at Sarhata to the period of Bahadur Nahar who held Nawat under Firoz Tughlaq.

In the southwest of the courtyard of the mosque was a tomb adorned with blue enamelled tiles. The sill of the outer door was an old beam belonging to some Hindu temple, with some grotesque face and scroll and other ornaments carved on it. But none of these structures is extant.
The building of the mosque is in a good state of preservation and accommodates a primary school at present.

**Humayun's Mosque at Fatehabad (District Hisar)**

This mosque, popularly known as *Humayun Badshah ki Masjid*, stands in the highest part of the town. According to H.B.W. Garrick, the inscription stone, now sunk in the western wall of the nearby mosque was originally found in the said mosque. 27 P. Horn gives the following translation of the text of the inscription: 28

"In the name... (Quran, Sura lxii, 19, 19). "The prophet, - upon whom be peace, - says, 'He who builds etc.' This mosque was finished in the days of the reign of the great king, the exalted prince, the master of the necks of crowds of nations among the Indians, Turks, Arabs, and Persians, who raises the standard of holy strife and war, Muhammad Humayun, Badshah-Changi. - May God Almighty perpetuate his kingdom and guide his ship in the seas of His favour. - through the exertion of the auspicious dignitary, the cream of the accomplished among men, the issue of great Amirs, Amir Rustam Beg, son of his highness the pardoned and purified chosen Amir Muhammad Ali, - God Almighty.... on the 2nd of the month Ramzas A. 945 (the 22nd January, 1539). The superintendent of the work ( was) the poor Abdul-Karim."

Garrick also relates that "it is said that Humayun ..., on his flight to Anarkot, passed through Fatehabad on a Friday, and, hearing the muazzin's call to prayer, ordered a halt, with a view to pray in this mosque, which has since borne his name." 29

The belief, however, is not corroborated by historical evidence.
The major stations along the route (in the region under study) undertaken by the emperor during his flight to Amarkot were Rohtak, Sirhind, Machhiwara, Jalandhar, Goindwal etc. 30

The building of the mosque is quite small, covering an area measuring 8.8 m. by 4.7 m. only (Fig. XLII & Plate 77). It has slightly sloping walls. The façade of the mosque rises to a height of 5.3 m. in the middle and 4.2 m. on sides. It is pierced by two arches, slightly broader at base. The side archway gives access to the northern aisle and the central one to the nave, measuring 2.8 m. by 1.4 m. and 2.8 m. square respectively. The building is covered with three domes. The smaller side domes rise on octagonal drums of 0.9 m. side and 0.5 m. height whereas the central dome stands on an octagonal drum of 1.6 m. side and 1.4 m. height. On the inner side, the central dome is supported by an octagonal base formed by erecting one arch in each corner. For side domes, two arches have been thrown across the breadth so as to reduce the rectangular aisle to a square form. Then, each corner has corbelled pendentives to support the domes.

Originally, the building was adorned with faience tiles. The patterns were first formed by bricks, each having a moulded design at the end. The depressed spaces of the design thus formed were inlaid with tiles. The design in the spandrels consisted of eight-pointed star motif, fitted with cobalt blue tiles. The decoration was intact when the present scholar visited the mosque in 1979 A.D. But now it lies concealed under thick layers of whitewash.

The mosque has undergone major repairs at least three
(excluding those undertaken by the Archaeological Survey of India). Two inscriptions on the facade record its repair by one Rahmat in 1309 A.D. (the year began the 7th August, 1891).\textsuperscript{31} Fortunately, Garrick had already visited it in 1883-84 A.D. and prepared its lithograph, thus preserving for us the actual appearance of this "exquisitely proportioned and enamel-decorated little mosque."\textsuperscript{32} At that time, the building had no chunam layer. Subsequent repairs have diminished its beauty to a great extent.

The second repair of the mosque is recorded on a stone slab, fixed on the gateway of the mosque. It bears the dates in the Hijri as well as in the Christian era, 1333 & 1910 respectively. But one of the two dates is wrong as the year 1333 A.H. began the 19th November, 1914. The domes of the mosque owe their plaster casing bearing melon-rinds to one of these repairs.

Before the present scholar's visit in August, 1987, the lower portions of the mosque had been lined with white marble slabs in spite of the fact that the mosque was declared a "Protected Monument" by the Archaeological Survey of India in 1911 A.D.\textsuperscript{33}

**Mosque at Gaikaran (District Rohtak)**

Gaikaran is a small locality on the outskirts of the city of Rohtak. Here stands a mosque, built during the reign of Akbar (Plate 78).

The sanctuary measures 11.8 m. by 6.1 m. (Fig. XLIII). It comprises, as usual, a nave and two aisles. The nave measures 3.9 m. by 3.8 m. whereas each aisle is 4.0 m. by 1.8 m. in area. One pendentive in each corner of the nave converts it into an octagon, then one bracket in each corner makes it a sixteen-sided figure. At this level, each side is marked with a sunken panel.
The domical ceiling rises above it. The ceilings of the aisles have pointed arched curvature.

The mihrab in the western wall is topped with floral crenelation, each sunken space having the word 'Allah' carved in it.

The facade of the mosque which rises to a height of 5.9 m. in the middle is perforated with four arches. Three right hand arches, the central one being the largest, give access to the interior of the mosque whereas the southern wall accommodates a 0.6 m. broad flight of steps, leading to the roof. The northern and the southern walls of the mosque were also pierced with an archway each, now blocked up. All the arches are true, i.e., made of radiating blocks. Each spandrel has a projected boss in it. On either side of the main arch is one panel carved with geometrical floral design. The parapet of the mosque has decorative merlons which also appear on the parapet of the octagonal drum (of 2.1 m. side and 1.7 m. height) of the dome.

The dome is slightly constricted at its base and is surmounted with an inverted lotus moulding. Each rear corner of the mosque is marked with an octagonal bastion of 0.6 m. side. Near the northwestern bastion, there is a carved water spout projecting from the parapet. It appears that originally, it was a pillar but was put to improvised use here.

The facade of the mosque bears a Persian inscription. The English rendering of its text runs thus:

"The darwesh Mast Jan, the heaven of benignity, has gone out of life a slave of the order of God; He has made his soul a temple of good works, he became happy by it, and a receiver of the time of God (of eternity). Every man who has come to
this mosque shall get a drop of the ocean of the kindness of God's banquet. (?) Zahidi (or 'a hermit') wrote the date of this mosque; he said, 'Say "A temple of God's favourites"."

The letters of the chronogram give the date 966 A.H. (the year began the 14th October, 1558).35

In the midst of the stone, the period of erection has been engraved in a square — in the time of Jalaluddin Muhammed Akbar.36

Nothing is known about Darwesh Mast Jam. Perhaps, he was a saint of local fame only.

The building material used for the mosque is mainly kanker. Stone has been used in the lower part of the central arch and in its spandrels. The building is in a remarkably good condition and is at present being used as a pen.

Chinivali Masjid at Thanassar (District Kurukshetra)

This mosque is situated at the northern end of the main bazar of the town (Plate 79).

It stands on a 3.0 m. high platform which is a fully-fledged storey, containing cells of different sizes, each fronted with a porch. These cells might have been used as living rooms for the attendant priests or as shops, thus ensuring a regular income for the maintenance of the mosque.

The nave of the sanctuary measures 4.0 m. square whereas each aisle measures 3.6 m. by 3.2 m. (Fig. X.IV). The northern aisle is attached to a cell measuring 2.0 m. by 1.9 m. This feature is not found in other mosques of the region under study. One pendentive in each corner supports the domical ceilings of the
nave and aisles. The ceilings bear stalactites. The domes are quite low, hence not visible from the bazaar. Neither were they meant for it as none of these has any moulding or finish.

Each corner of the facade is engaged to an octagonal minaret of 1.0 m. side and crowned with a cupola. A staircase in the northern wall leads to the roof from where one spiraling flight of stairs in each minaret reaches its cupola.

The mosque owes its name - Chiniwali Masjid - to its former decoration. Its facade, northern wall and minarets are all divided into sunken panels, once filled with floral patterns executed in variegated glazed tiles. But the colour of the tiles had already come off even when Rodgers saw it in 1888-89 A.D. The shape of the patterns is still visible even under repeated coats of whitewash.

Cunningham, on the basis of the style of its glazed tile decoration assigns its erection to the period of Aurangzeb. But Rodgers claims to have noted an inscription on the southern minaret which the General had not noted. This inscription recorded the date of its erection 973 A.H. (the year began the 29th July, 1565), in numerals as well as in the form of a chronogram. The inscription is not extant. But the mode of decoration with tile mosaics in which each part of a design consists of a small piece of tile of one uniform colour, came into vogue during the reign of Shah Jahan. The shape of the minarets also point to a later date. The possibility is that the original building was erected in 973 A.H. but it was renovated and decorated with tile mosaics at a later date.

During his visit in 1982 A.D., the present scholar saw a well having an inscription stone near the southern wall of the
mosque and an underground room approached through the well and a staircase on the southern side. In front of it was a small tank, nearly 5.0 m. square, having the base of a fountain in the centre. But all of these were filled up at a later date.

The room to the south of the mosque was originally, perhaps a tomb. Its dome was also encrusted with tiles laid in a herringbone fashion. These tiles, too, have disappeared.

Jama Masjid at Narauli (District Mohindergarh)

Situated in the town, this mosque is in a ruinous condition (Plate 80). The excavation of its floor and the surrounding area have revealed an ancient Hindu temple.

The mosque comprises two rows of three bays each measuring 5.2 m. square. The western wall has only one mihrab. Each of the three western bays is covered with a dome, surmounted with an inverted lotus moulding. The ceiling of the front three bays has crumbled since long. Just below the parapet runs a deep chhajja.

Dr. Malik Raj Anand records a hearsay according to which this mosque is believed to have been built by Aurangzeb, on the site of an old temple of Chamandu which was built by king Nunakarna.40 But according to Garrick, this mosque was built in 999 A.H. (the year began the 20th October, 1590) by Shah Quli Khan.41 Dr. Anand also gives this same date.42

The present scholar came across an incomplete inscription stone (in four pieces) lying in the Chhatta of Ram Mukand Des.43 It records the erection of a mosque by Shah Quli Khan during the reign of Akbar, in the year 996 A.H. (the year began the
22nd November, 1587). Most probably, this inscription stone originally belonged to the mosque under study and the same formed the basis of dating for Carrick who mistook the date 996 for 999 because the Persian numeral for nine (۹) is quite similar to the one for six (۶). And it appears that Dr. Anand simply copied the date from the report by Carrick.

**Mosque near Ali Jan ka Tekht at Bamsul (District Mhowindewarh)**

This mosque is quite different in plan from the mosque described (Fig. XLV & Plate 81).

The building measures 21.1 m. by 6.9 m. The interior is divided into five sections, the middle three measuring 4.4 m. square each and the rest two 3.9 m. by 2.5 m. each. Each division is entered through an archway in the eastern wall. The middle three archways are each 3.9 m. broad and the rest two only 1.4 m. broad. The northern and the southern walls also have a 1.4 m. broad archway each. Only the central division has a mihrab.

The smaller aisles are roofed with semi-domes whereas the middle three with one very low dome each, raised on pendentives. A sheath of petals crowns each dome.

The building is made of rubble without any plaster coating. The structure has no decoration but for some stalactites on the soffits of the semi-domes.

There is a beautifully shaped tank of 2.7 m. diameter and 1.3 m. depth, in front of the mosque.

There are some graves nearby, one of which is finely inscribed. But the inscriptions lie hidden under the thick layers of whitewash. Most probably, the man buried in the tomb is Ali Jan, the builder of the adjoining hauz, built during the reign of Akbar. 44 The
mosque might have been a part of the burial complex, hence built the same period. The mosque now lies derelict.

**Jama Masjid at Faridabad**

The mosque is situated in the midst of the old city and is still frequented by the faithful (Plate 82).

The sanctuary covering an area of 23.9 m. by 10.2 m. comprises a nave measuring 5.6 m. square, flanked by a 4.6 m. square aisle (Fig. XLVI). Each of the three sections is separately roofed with a domical ceiling. Pendentives adorned with stalactites define the transition zone.

The facade of the mosque rises to a height of 10.8 m. in the middle and 2.1 m. lower on sides. It is perforated with three arches, each contained in a rectangular recess. One flight of steps on either side of the archways, gives access to the roof of the building.

The mosque is crowned with only one dome placed over the sanctum sanctorum. It is hemispherical in shape and surmounted with a sheath of moulded petals and a finial. The dome emerges from a 2.6 m. high octagonal drum of 3.6 m. side. The parapet of the drum as well as the facade of the drum is defined by decorative crenelation. Each of the four corners of the mosque is developed into an octagonal pilaster terminating above parapet into a lotus pinnacle. Four more such pinnacles were installed at the corners of the nave. But of all these minarets, only one, that on the southwest corner is extant. Only the stumps of the rest survive.

Originally, the building was embellished with glazed tiles
of different colours. But only a few tiles of turquoise colour are extant. Each spandrel of the arches of the mosque is adorned with a medallion of carved stone, inscribed with the Kalima. Twelve such medallions are on the facade and sixteen on the interior.

A 31.0 m. long courtyard, paved with red sandstone, spreads across the facade of the sanctuary. A tank measuring 8.2 m. square was there in the courtyard but is now found filled up.

Above the middle arch on the facade, is fixed a large and finely carved inscription, the text of which as translated by R. Blochmann runs thus: 45

"In the reign of Shah Muruddin, a king who is pious, just, and liberal, Murtaza Khan, the unique one (farid) of the age and faith, erected this religious building. He is honoured, powerful, generous, and liberal, a worthy descendant of the king of men Ali. As Tarikh of this lasting structure, the words Khayru'l-Biga issued from the pen."

The chronogram gives the date 1014 A.H. which is also recorded in figures (the year began the 9th May, 1605).

The real name of Murtaza Khan was Sheikh Farid Bukhari. He was the man who defeated Sultan Khurro, the rebellious son of Jahangir, at the end of 1014 A.H. 46 But the title of Murtaza Khan was conferred upon him for the victory in the very beginning of the year 1015 A.H. 47 Perhaps, the inscription records the date of the foundation of the mosque and the inscription was put up on the completion of the building when Sheikh Farid Bukhari had been elevated as Murtaza Khan.

A modern tomb stands on the northern side of the courtyard.
It bears the inscription "Manaul-e-Javedan-e-Arak 1213 Hijri" (the year began the 15th June, 1798). It is not known who lies interred in the tomb.

Jama Masjid at Fatehabad (District Avitar)  
The mosque stands near the sarai built by Jahangir to commemorate his victory over Sultan Khusro (Plate 83).

The sanctuary spreads over an area measuring 24.0 m. by 10.5 m. and rises to a height of 9.9 m. in the middle and 8.1 m. on sides. The nave measuring 5.9 m. square, is flanked by an aisle measuring 5.9 m. by 5.2 m. Each of its three sections has a domical ceiling. Spherical pendentives have been used for the purpose in the aisles and an arch has been built across each corner in the nave. The western wall has three mihrabs, each adorned with stalactites. On the right hand side of the central mihrab is the minbar. Opposite to each mihrab, there is an arched entrance contained in a rectangular recess.

On the exterior, the mosque is covered with only one single dome, resting on a 1.4 m. high octagonal drum of 3.3 m. side. The dome is surmounted by an inverted lotus moulding and a modern finial. Each corner of the parapet is marked with a minaret.

The mosque does not bear any inscription recording the date of its erection. But it almost resembles the mosque at Faridabad, described previous to it. Most probably, the mosque at Fatehabad was ordered to be erected by Jahangir along with the nearby sarai, under the superintendence of Murtaza Khan, the builder of the mosque at Faridabad because he held the pargana of Fatehabad as his jagir. Hence the similarity in the design
of the two mosques.

As recorded in an inscription on the mosque, the whole building was renovated and decorated with painting and plaster relief work in 1917 A.D. (the year began the 20th June, 1928). The courtyard of the mosque has a well also.

The building of the mosque is in a first rate condition and is being used as a primary school.

**Mosque of Shah Nizam at Naraul (District Mohindergarh)**

The mosque is situated to the west of the tomb of Shah Nizam (Plate 84). The building is in a good condition and is a 'Protected Monument' of the Government of Haryana. Still, it is being used as a private residence.

The interior of the sanctuary resolves itself into three equal bays, each measuring 5.6 m. square and entered through an archway in its eastern wall. The northern bay also has an opening in its eastern wall. Only the central bay has a mihrab.

Each bay is independently roofed with a dome. The transition from the square to the dome has been achieved by an arch in each corner. On the exterior, each dome sits on an octagonal drum of which the angles are marked with pinnacles. One such pinnacle is also planted at each corner of the mosque. Wide eaves supported on brackets provide an element of relief to the facade.

The total area covered by the sanctuary measures 21.4 m. by 8.0 m.

The whole building, in its pristine condition, was richly painted. The traces of arabesque designs and medallions executed in red and dark green can still be seen on the interior walls, partially hidden under the layers of smoke. The painting is of
the incised type. Stalactites adorn the under-surface of the
corner arches and domes. The painted decoration of the facade,
however, dates from a later period.

The mosque bears no inscription. But G. Yasmani saw an
inscription on the mosque in the beginning of this century.
Perhaps, it was fixed just over the mihrab where there is still
a deep sunken space. Yasmani's translation of the inscription
runs as follows: 49

"(1) In the reign of the king, Nurud-din Jahangir, whose
hand in generosity is like an ocean.

"(2) The noble minded visitor, Ni'matu-l-lah, who has
established the custom of generosity:

"(3) In front of the tomb of the axis of the world, the
perfection of truth, and the administrator of religion and the
world:

"(4) Built this wonderful and grand mosque, which is a
match to the holy mosque at Jerusalem.

"(5) How can I describe the beauties of his (Ni'matu-l-
lah's) mosque, for its qualities are beyond enumeration.

"(6) I enquired of the divine inspirer about the date of
the building, a voice came, " The house of the most high god.'- 1031 A.H." (the year began the 6th November, 1621).

One person of the name Ni'matullah held the office of
Makia-nawid or historiographer at the court of Jahangir and was
the author of a work Makhzan-i-Afghani, also called Tarikh-i-
Khans Jahang Lodi. 50 It is not known if the two Ni'matullahs are
one and the same person.
Oziqan-ki-Masjid at Sadhora (District Ambala)

The mosque stands in the highest portion of the town, near the bank of the river (Plate 83). At present, it is being used as a pen.

The rectangle covered by the sanctuary measures 16.8 m. by 9.6 m. (Fig. XLVII). An octagonal pilaster is appended to each corner of the building. Its facade is pierced by three inter-connected porches, each 2.6 m. deep. An opening in the back wall of each porch gives entry to the interior of the mosque. It comprises a nave and two aisles, measuring 4.1 m. square and 1.9 m. by 3.4 m. respectively. Each aisle and the nave has its western wall recessed by a mihrab.

The mosque was covered with three domes, two of which had crumbled even before Rodgers visited it in 1888-89 A.D. Only one dome, i.e., on the southern aisle is extant.

In the courtyard of the mosque is a tank measuring 5.4 m. square and 1.3 m. deep.

According to Rodgers, the spandrels of the arches on the facade were filled with blue and yellow glazed tiles laid in geometrical patterns. Not even the traces of the tile work are extant. However, the stucco stalactites on the soffits of the porches survive.

The mosque bears four inscriptions, one in each of the side porches and two in the central one. But only one of these is readable. It records the building of the mosque by Cazi Abu Muhammad and Abul Makarim in 1054 or 1055 A.H. (the years began the 29th February, 1644 & 17th February, 1645 respectively).

Cazi Abul Makarim was the son of Abdul Wahab whose name
is associated with a mosque and tomb, situated not far away, in
the same town. Abul Makarim was appointed the Diwan of Bijapur
in May, 1690. 56

Outside the mosque enclosure stand two carved pillars
removed from some old Hindu temple. One of them is 0.30 m. square
at top and 0.90 m. high. The other is also of the same length
but 0.35 m. broad at the top. The shafts of both the pillars
are fluted.

According to Rodgers, the step to the mosque-yard was the
sandal moulding of a temple. 57 It is not extant.

Mosque at Bahadurwath ( District Patiala)

The mosque is situated inside the fort near the village.
It is one of the finest specimens in the region (Plate 86).

The access to the sanctuary is through three cusped
archways, opening into the nave measuring 8.6 m. by 4.7 m. The
nave is flanked by an aisle measuring 4.7 m. square, lighted
through the jalis in the facade and side walls. Each aisle and
the nave has a mihrab. The ceiling of each of three division
is in the form of a sail-vault. The use of iron is visible in
the ceilings.

On the exterior, each division of the interior is defined
by a dome, the central one being rectangular and larger than
those on the sides. Each dome has a double shell and is crowned
with an inverted loto moulding and a kalasa finial.

The corners of the facade of the mosque have been marked by
an octagonal pilaster each, culminating above parapet into a
minaret covered with a cupola. Two small minarets have been
planted on the sides of the nave. Just below the parapet, the
facade is shaded with a shajja which gets curved over the
entrance, in consonance with the three arches below. Over these arches runs an inscription consisting of six lines. The English rendering of the inscription runs thus: 38

"In the time of the defender of the faith

"Shah Alamgir, son of Shah Jahan,

"For the worship of the faithful,

"The foundations of this building were laid

"The date and year of this the learned can tell,

"The founder of this masjid was Saif Khan."

The last line of the inscription forms a chronogram which yields the date 1077 A.H. (the year began the 24th June, 1666.)

In the courtyard of the mosque is a tank, having three steps in each corner and a fountain in the centre.

The whole mosque stands on a 1.8 m. high platform which had cells in it, now blocked up.

Mosque of Abdul Wahab at Sarhora (*District Ambala*)

The mosque of Abdul Wahab is not in the neighbourhood of the Qasim ki Masjid, as Cunningham stated it to have been 60 nor is its face towards south, as Rodgers described it. 61 It is situated to the west of the town and has appropriate orientation. (Plate 87).

The nave of the mosque measuring 4.0 m. square is flanked by an aisle measuring 4.0 m. by 2.0 m. The peculiarity of the building is that it has a 1.3 m. broad verandah in front. The facade of the mosque rises to a height of 5.4 m. in the middle and 4.7 m. on the sides. The building is surmounted by three double domes. The side domes which are rectangular, stand
on the drums of the same shape measuring 4.8 m. by 2.6 m. and 2.2 m. high. The central bulbous dome rises on a 2.2 m. high circular drum. All the three domes have inverted lotus mouldings. The roof is approached by a staircase built in the southern wall.

Cusped arches have been used for all openings.

In its pristine condition, the mosque must have been an elegant piece of workmanship. The interior had been richly painted with floral designs. The whole of its facade upto parapet, was originally encrusted with glittering tile mosaics of blue, yellow and green colour. Sacred inscriptions, proclaiming the divine message, executed in tiles framed arches on the facade. Panels of tiled inscriptions flowed over other parts of the interior as well as the exterior. The spandrels of the arches were also picked out in tile mosaics exhibiting arabesque designs. A few of the decorations and particularly the inscriptions were surviving when the present scholar visited the mosque in 1980 A.D. But all lies hidden now under the repeated coats of whitewash by those who have been residing in the building since long. Only one inscription in white tiles against a green background is visible in the southern aisle.

Of the numerous inscriptions that adorned the mosque, only one was of historical significance. It appeared on the central arch of the mosque, inside the verandah and recorded the name of Aurangzeb and the date of the completion of the mosque - 1080 A.H. (the year began the 22nd May, 1679).⁶²

Although the mosque is associated with the name of some
Abdul Wahab, his name has not been mentioned in the inscription.

One Abdul Wahab (Capi), the author of a *Rustur-ul-Amal*, lived in the time of the emperor Aurangzeb and died on the 26th November, 1675. 63 It can not be said whether the two persons are one and the same.

In front of the mosque is a tomb and Abdul Wahab is believed to have been interred in it. The upper portion of the tomb is a modern building but the lower courses are original. From the style and material used, it appears to be contemporaneous with the tomb of Subhan at Sirhind, built about the end of the fifteenth century. 64

It appears that the tomb already existed on the spot and some local saint lies buried in it. Later, Capi Abdul Wahab erected the mosque near it as a gesture of honour for the saint.

**Mosque at Behrampur (District Gurdaspur)**

The mosque is situated to the east of the village and is being used for holding primary school classes (Plate 88). The building is in an excellent state of preservation.

Over-all, the mosque measures 17.6 m. by 12.8 m. with some projections in the western wall. The facade of the mosque, rises to a height of 5.7 m. on sides and one metre higher in the centre. It is perforated with three arches, each contained in a larger recess. The central opening is 3.0 m. wide and others are 2.6 m. wide. The archways open into a 4.3 m. broad verandah, covered with an almost flat ceiling. The northern and the southern walls of the verandah also have one opening each. Three archways in the western wall of the verandah open into the prayer chamber,
comprising a nave and two aisles. The nave measures 4.6 m. by 4.2 m. and each aisle 4.4 m. square. Here again, the northern and the southern walls have an archway each. The back wall of the mosque has three mihrabs to answer the three entrances on the facade. The nave and each aisle is separately spanned with a dome each. Pendentives transform the square aisles and the almost square nave into octagons.

All the arches on the facade, but for the central one, have a cusped profile.

One flight of steps in the northern wall of the mosque leads to the roof. Here, only the central dome has a drum to sit on, which is 1.7 m. high and circular in shape. All the three domes have been placed on the rear part of the building, these are only slightly visible from the front side.

An interesting feature of the mosque is the presence of some alcoves in the walls which were used to place small lighted earthen lamps. The soffit of each alcove has an aperture which pierces through the wall and opens on the roof, just like a chimney. They conducted the smoke of lamps out and saved the interior from soot.

According to an inscription on the facade of the mosque, it was erected during the year 1096 A.H. (the year began the 20th November, 1684) by Haji Behram.

**Mosque of Shah Bahrol at Nisser**

The mosque stands on a high mound to the east of the city, in the locality known as Dana Sher (Plate 89). It is quite a simple structure standing on a platform.
The prayer chamber resolves itself into a nave and two aisles, measuring 3.8 m. square and 3.9 m. by 2.3 m. respectively (Fig. XLVIII). Each aisle has three arched openings, one in each of its walls, but the nave has only one, on the facade which is contained in a projected bay. This is the only mosque in the region under study that the present scholar has come across, having openings in the western wall. The arches on the facade have a cusped profile.

An arch has been built across each corner of the nave to transform it into an octagon which could support the circular rim of the domical ceiling. But as each aisle is rectangular in shape, it has been first converted into a square by erecting one arch across its breadth and then spanned with a domical ceiling.

On the exterior, the central dome is higher and larger than its fellow domes. Also the central dome has melon rind markings in plaster. All the three domes have inverted lotus mouldings but their finials are broken.

The mosque is devoid of any decoration. The platform in front of the mosque is paved with large square bricks of 30 cm. side.

The mosque bears no inscription at present. But P. Herm has recorded an inscription on this mosque which he translated as follows: 65

"The follower of the law of the Prophet, the chosen one, 'Abd-alash

"Whose sight gives brightness to the mirror of the Heart,

"Erected, before the courtyard of Shah Bahlul's mausoleum,

"A grand mosque, which is to be the dwelling of worshippers."
"A heavenly speaker said without hesitation, 'write the hemistich This building was completed in 1196.'" (the year began the 22nd August, 1694).

Nothing is known about the persons mentioned in the inscription.

Some carved pillars of ancient temples lie scattered in the enclosure. Two pillars have been fixed at the entrance of the nearby tomb. Each measures 33 cm. square and 1.25 m. high. Some large blocks of kanker are also lying nearby. They were used to construct the platform.

The enclosure also has a tank 5.6 m. square which is in ruins.

Mosque of Deula Khan at Mehm (District Rohtak)

The mosque stands close to the tomb of Deula Khan, on the road to Hansi.

An inscription appears over the right hand arch of the facade (Plate 90). P. Horn's translation of the text runs as follows:

"In the name of the merciful and compassionate God. There is no god but God, and Muhammad is the apostle of God.

"O God! O opener!" "O Muhammad! O apostle of God!

"This edifice for the merciful God" "Its builder (was) Deula Khan of elevated rank;

"His father (was) a celebrated Bakhtiyar," "Darya Khan whose sins are forgiven.

"The year of the completion -name with wisdom and discernment: "Masjid u nichara al Khan 'mosque and tomb (are built) by the Khan.'"
The last line of the inscription forms a chronogram which according to P. Herm, yields the date 1108 A.H.\(^{67}\) (the year began the 31st July, 1696). But P. Herm's calculation of the chronogram can not be correct. Because the chronogram also mentions the nearby tomb of Daula Khan which he erected in 1114 A.H., during his lifetime.\(^{68}\) The mention of the tomb six years prior to its erection is an improbability. Actually, the line 'masjid mihara ni Khan' gives the date 1116 (the year began the 25th April, 1704).

A person named Darya Khan appears in the Masir-i-Alamgiri, twice. He was present when the khutba of the marriage of Sultan Murad Baksh's son Sultan Isad Baksh with Mehrunnisa Begum, the daughter of Aunghzub, was read.\(^{69}\) He also attended the marriage party of Murad Baksh's daughter, Doostdar Bano.\(^{70}\) However, it can not be ascertained whether the two Khans are one and the same person.

The building comprises a single compartment measuring 7.2 m. by 4.1 m. outside and 6.4 m. by 2.8 m. inside. It has five entrances, three on the eastern side and one each in the northern and the southern side. The roof of the mosque has already crumbled. A square minaret, topped with a solid cupola, is engaged to either corner of the facade.

The shape and clumsy proportions of the minarets indicate quite a later date for the erection of the mosque. Most probably, this mosque was erected at the site of the previous original mosque of Daula Khan and the old inscription stone was relaid in the facade.
Jama Masjid at Batala (District Gurdaspur)

Situated in the main bazaar, this mosque is being used as part of Government Girls School (Plate 91). Sajan Rai Bhandari attributes its erection to Qazi Abdul Haq who built it during the reign of Aurangzeb. 71

The facade of the mosque is 24.3 m. long and rises to a height of 6.1 m. on sides and 1.6 m. higher in the middle (Fig. XLIX). It is pierced with three equal sized arches, each 3.2 m. broad, giving access to the nave and aisles, each measuring 4.7 m. square. Whereas an arch with semi-octagonal base has been erected across each corner of the nave for supporting the domical ceiling, but pendentives were used in the aisles. The screen wall of the mosque has three mihrabs, the central one being semi-octagonal. The minbar on its right hand side is extant.

Each division of the interior has been marked with a dome on the exterior. Only the central dome stands on a drum which is 1.6 m. high and circular in shape. It has an inverted lotus moulding at its top.

The soffits of the arches and the domes have been adorned with moulded stalactites. But a unique decoration on the mosque is its inscriptions. They have been formed with iron letters nailed onto the walls. In no other mosque in the region under study has the present scholar come across such iron inscriptions. Most of the letters have got rusted due to repeated layers of whitewash. But Dr. J.S. Grewal was able to decipher a few of them. According to him, "there are verses in praise of the Prophet and the first four Khalifas... Not only are the first
four khalifas praised, they are regarded as superior to the
descendants of Ali."72 On the basis of these inscriptions, Dr.
Grewel concludes that "the sunnis of Batala were conscious of
their sectarian differences with the shii'as of the town...."73

In front of the courtyard extends a courtyard measuring
33 m. by 28 m.

Mosque at Pinjore (District Ambala)

The mosque measures 23.3 m. by 9.6 m. in area (Fig. L and
Plate 92). The floor of the mosque is defined with a carved
frieze. The facade of the mosque is pierced with three arches,
each contained in a rectangular recess. The central arch is
higher and wider than the others. The facade soars to a height
of 7.8 m. on sides and 9.1 m. in the middle and is marked with
sunken panels.

The interior of the mosque comprises a nave measuring 5.0 m.
by 4.9 m. and two aisles, each measuring 4.3 m. by 4.1 m. Each
of them has a semi-octagonal mihrab in the western wall. But
the western wall has no hump on the exterior, corresponding to
the central mihrab, as is usual in other mosques. One arch
across each corner of the nave and aisles convert them into
octagons, used for supporting the domical ceilings.

On the exterior, the mosque is covered with three pear-
shaped double domes. The central dome rises on a 1.6 m. high
circular drum which again stands on a 1.0 m. high octagonal
platform of 2.7 m. side. The octagonal platform for side domes
are of 2.1 m. side and 0.6 m. high above which rises one metre
high circular drum. Each dome is surmounted with an inverted
lotus moulding and a finial.
Each corner of the facade is marked by an octagonal pilaster which terminates above persepct into a minaret, covered by a cupola.

The near-shaped double domes of the mosque indicate a date in the later half of the seventeenth century. Most probably, Fidai Khan Koka who laid the garden at Pinjore was the builder of this mosque also.

Cunningham who visited Pinjore during 1878-79 A.D., mentions one ancient inscription inside the arcade and two others in the walls surrounding the mosque. He also gives the contents of these inscriptions. A decade later, Charles Rodgers also visited the place. He examined the building most minutely, but not a letter of the inscriptions was visible and he could find no one who could say that he had seen an inscription there. One of the inscriptions mentioned by Cunningham was found by Rodgers in the bagli, about 1.5 km. away from the mosque.
FOOTNOTES

1. Strangely enough, Babur does not mention the erection of these buildings in his autobiography - Tumuk-i-Baburi or Baburnama.

2. When Babur built his garden and palace at Agra, he himself tells us: "The people of Hind who had never seen grounds planned so symmetrically and thus laid out, called the site of the Sun [Jumma] where (our) residences were, Kabul." (Baburnama, tr. A.S. Beveridge, Delhi, Rep. 1979, p. 532). Perhaps similar was the case at Panipat.

3. The mosque was declared a 'Protected Monument' vide notification number 13762 dated 21.5.1919. [List of Protected Monuments accepted by Government of India (corrected unto September, 1928), Simla, 1928, pp. 6-7.]

4. David Ross wrongly counted these small domes to be 26 whereas their total number could be only eighteen. (The Land of Five Rivers & Singh, Patiala, Rep. 1970, p. 246.)


10. Ibid., p. 683.


16. Ibid., p. 709.

17. Ibid.

18. P. Horn, op. cit., p. 149.
19. Ibid.

The Rawat District Gazetteer (1910) also contains the Persian reading of the inscription (Iahore, 1911, p.44).


21. P. Horn, loc. cit.


24. Ibid., p. 119.


26. Ibid.


32. Garrick, op. cit., p. 12 & Plate IV.

33. Vide notification number 513 dated 1st September, 1911. (List of the Protected Monuments.... op. cit., pp. 4-5).

Another order to the effect was issued under the Ancient Monuments Protection Act (VII of 1904) during the session 1928-29. H.H. Harpaves, Annual Report of the Archaeological Survey of India (1928-29), Delhi, 1933, p. 178.

34. P. Horn, op. cit., p. 146.

35. Ibid.

36. Ibid.


41. Carrick, op. cit., p. 28.

42. Anand, loc. cit.

43. Parikh, op. cit., p. 48 & Plate 29.

44. For the details of the basli, see pp. 220-21 in the thesis.


47. Ibid., p. 69.


51. Besides the Pathriya Masjid, General Cunningham mentions two other mosques at Sahora, namely the Qasim-kh-Masjid and the Jama Masjid. (Report of a Tour in the Punjab in 1878-79, Vol. XIV, Varanasi, Rep. 1970, p. 74). But there is no Jama Masjid in the town and we can agree with Rodger's that Cunningham's "Jama Masjid and Qasim Ki Masjid are only one...If his two descriptions be joined together they will fit the Qasim's masjid..." (Report of the Punjab Circle..., op. cit., p. 26.)

52. Ibid.

53. Ibid.

54. Parikh, op. cit., p. 60 & Plate 39.

Rodgers credits Abul Makram and Qasim Abu Muhammad for the erection of two gateways also (not extant). One of these was dated 1029 A.H. (the year began the 28th November, 1619) in the reign of Jahangir (Report of the Punjab Circle..., op. cit., p. 26). Cunningham also mentions these gateways but he does not attribute their construction to anybody. (Report of a Tour in the Punjab..., loc. cit.)

But Rodgers says that Abdul Hakim and Abu Muhammad were the sons of Shah Omais, a famous saint of Sadr-ya, in the time of Akber. (Report of the Punjabi Circle, op. cit., p. 26).
However, the source of information is not known.

56. Mustad Khan, op. cit., p. 302.


59. For a brief account of his life see pp. 151-52 of the thesis.


62. For the Persian text of the inscription see Rodgers, Report of the Punjabi Circle, loc. cit.
According to him, the chronogram forming part of the inscription yields the date 1031 A.H. (Ibid.)
For a Plate of the inscription see, Parihar, op. cit., Plate 40.

For more information about Qasi Abdul Wahab see Anees Jahan Syed, Parampara in Muntasib-ul-Lubab, Bombay, 1977, pp. 248, 260 and 270.

64. Parihar, op. cit., p. 13 & Plate 4.


67. Ibid.

68. Ibid., op. 193-94.

69. Mustad Khan, op. cit., p. 103.

70. Ibid., p. 107.


73. Ibid.
75. Ibid., pp. 72-73.
77. Ibid.